

Let Us Go Forth.

We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight of sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

What though with weariness oppressed,
'Tis but a little and we rest;
This throbbing heart and burning brain
Will soon be calm and cool again,
Night is far spent, and morn is near—
Morn of the cloudless and the clear.

—BONAR.

Defined Positions.

BY S. H. BASHOR.

Harvey P. Moyer's treatment of the EVANGELIST and my letter of inquiry upon the real and literal meaning of the Greek verb *baptizo* almost forces me to be severe. His deprecation of the use of sarcasm and ridicule in sober religious inquiry, is disrobed and distorted by the current of conceit and irony which runs the full measure of his essay. He may be too ripely experienced to presume a straight forward reply to direct unequivocal inquiries, but has not sufficiently "outgrown youthful indiscretion" to set a similar trap in plain view of his intended victim and modestly invite him to unconditionally place his foot in it. Protestations of grave, earnest inquiry after religious and philological truth and the pranks and tactics of a debating school junior, do not gracefully clasp each other. Besides the role of moral adviser is out of place in one so proficient in the adoption and use of his opponent's weapons. Contradictory positions and reckless disregard of the very principles enunciated in your own formulations open the way to a severe personal castigation.

One of two facts pressed upon me in the perusal of Moyer's first effort at criticism—either he purposed a defense of sprinkling and pouring as legitimate "modes" of Christian baptism, or was only seeking an opportunity for the display of smattering knowledge of Greek and Latin. I am fully aware of the basis of claim upon the part of professional pedo-baptist controversialists for the difference between classical and Hellenistic Greek; and, at the time, felt that bro. Moyer had walked into the fire with his eyes shut, had been led by pedo-baptist authors and text books to blend and confound the metaphorical and topical or secondary meaning of *baptizo* and other verbs, with their literal, physical, and proper meanings and needed a few well directed inquiries to inspire and help him to a thorough investigation of the subject which would correct his misconceptions if sincere in his convictions. If his only motive was to attack the EVANGELIST with the view of informing the "progressives" that Mr. Morris had a smattering of Greek and was ready to sacrifice its unbending theology through ambition to display its learning in full view of our people as I surmised, I fully anticipated some sort of catch-penny evasion of my letter of inquiry. I care little for his attempted evasion of the force and fairness of the questions propounded. My purpose is as fully served in his present "reply" as any other. His scholarship, or sincerity was the only thing to be tested, and bro. Moyer need not pretend sincerity of motive unless he adheres to integrity of practice. Besides widely misconceiving one or two of my questions—7 and 8—he gives the whole question away in the closing paragraph when he says "these queries have not been thus rearranged for the purpose of evading anything that is in them, but I am not so foolish or inexperienced as to discuss 'questions' the opposite of which I am not certain that any man believes." Italics mine.

It was the "very opposite of these questions" he did "discuss," though he may not be able to see it; and it was the purpose of the "inquiry" to call his attention to the fallacy of confounding the figurative use and meanings of *baptizo* with its proper and true one, into which he had ignorantly or purposely fallen in his first essay. If he does not believe the opposite of the queries, he disbelieves the literal text of his own, first, production. If he believes the literal text of his own production, and does not believe the opposite of my queries, then

in the name of logic and learning what does he believe? What was his purpose in entering the arena of philological discussion, if he can neither correctly define himself, nor fully, fairly, and candidly assent to queries, the "opposite of which" he is "not sure any man believes?"

Brother Moyer may be fully aware of what he is doing, but it is a matter of pure speculation and trust among his readers. He either is not capable of distinguishing the difference between the literal and true meaning of *baptizo*, and its figurative meaning, or supposes he is dealing with a cluster of verdants who cannot. If he believes that *baptizo* when applied to the literal physical act of induction into the Christian church, and the "baptism of the Holy Spirit" has or can have any meaning save immerse, or its equivalent, let him honorably resign his position in a Baptist church and institution, enter a pedo-baptist communion and write his defense of such action and we will give it the attention it deserves. Our space in the EVANGELIST is open I suppose to clearly defined discussions, but their circumlocution with nothing but evasions and debating school advice, is neither profitable nor edifying.

It is probable however that Bro. Moyer has been urged and inspired to this without due reflection, but if his inspirers and helpers wish to practice the pranks of learned pedo-baptist twaddle upon the credulity of the unlearned, their own church paper affords as broad a field as ours. While scholars and thinkers will correctly value the character of such confounding of metaphorical and literal meanings of words, the unlearned can not; and unless offered in all good faith with a view to correction and instruction, should not be admitted into the columns of our journals.

Force.

BY J. A. MILLER, D. D., M. D. CAL.

German Rationalism, transplanted to America, and matured and developed by liberal associations and free investigation, is continuously changing its previous form—become clothed in a new garb, and presents itself for popular acceptance in different aspects.

One of its assumed modern forms is, that "FORCE" is Deity—*per se*. It thus passes one step beyond its progenitor; which assumed that Nature, was the ample productive cause or all created phenomenon. This American progeny says no. "Nature could not have created itself; there must have been an antecedent to nature, a creative force which gave nature its impulse, and put its quiescent molecules in active motion before they could be operated on by the natural laws of cohesion and attraction."

It is true, that in accounting for natural phenomenon it goes one step beyond the ancient, who assumed that the world rested on the back of an elephant; that the elephant rested on the back of a tortoise and the tortoise rested on nothing. This hypothesis assumes it has solved the mystery of creation, by telling us that the tortoise rests on the back of a frog. If these monocratic scientists will delve into natural mystery a little farther they may yet discover that the frog rests on the back of a flea, and so on *ad infinitum*.

If force was necessary to the production of nature, we may certainly inquire what active energy produced force? as this energy must have still been antecedent to the visible manifestation of force, which is only energy in motion, or the momentum given to molecules by antecedent active energy as force in its primary conception signifies strength of body or mind. Then we are anxious to know what body or mind put forth this "strength or energy" which produced force. It is indeed lamentable to find a philosopher so intent on the study of the physical properties of matter, that he becomes bewildered by the forces acting upon them to such an extent, that he can see nothing beyond these forces; and yet these forces must be properties inherent in matter, requiring antecedent mind to impart them or they must be applied to matter by mind existing independent of them, which in either case proves *a priori* a mental intelligence still beyond and this mental intelligence *a posteriori* we call God.

Now as all the force acting in, or on, the universe of matter, is included in Mechanics, Electricity, Magnetism, and Meteorology and these may be, and often are the product of human intelligence; this would make human intelligence the creator of this supposed Rationalistic Deity. A proposition too absurd to demand a moment's consideration.

It is true that what Revelation—Deity in the future may see fit to make of himself we cannot tell but this we do know, that up to the present nature furnishes no brighter manifestation of Deity than Jesus Christ, who was "God manifested in the flesh." True he was a God of force, who could calm the raging sea, open blind eyes, unstop deaf ears, and bring to life the dead; but it was a sympathetic force always exerted for human weal and frequently bathed in human tears. Before he could raise Lazarus from the dead, his soul was swept by a flood-tide of human compassion those sacred eyes overflow with human tears; that is the "Man Christ Jesus," but through this flood of tears I see the rainbow of hope, I see the sunlight from the eternal throne. I hear a voice before which even death's pale shadows fly—"Lazarus come forth"—there is a moving in the grave clothes, the dead body arises obedient to the command supreme. Here is omnipotent force and my soul bows in silent submission at his feet and cries out "My Lord and my God." This is the "God manifested in the flesh," through the "man Christ Jesus who was made in the brightness of the Father's glory" and the "express image (*hupastasis*—Greek) of his person." Is it blind Bartemus who pleads for mercy there is sympathy to prompt and force to execute the darkness of Egyptian night gives way and those hitherto sightless eyeballs now gaze on "God manifested in the flesh." Are ostracised lepers passing on lone Jerico's highway? One human soul moves in sympathy with them. Does priest and Levite shun them, fear not diseased lone outcast a friend is near! He "puts forth his hand and touches them," and before the "force" of that touch Divine nature is restored, leprosy is cured. Find me in nature a force equal to this and always exerted for human weal, and I too may call it "God

"Till then, nor is my boasting vain
Till then I'll boast a Savior slain
And oh! may this my glory be
That Christ is not ashamed of me."

The Power of a Living Bible.

In his father's house a young lady resided, who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words now spoke nothing but sweet, gentle, loving words. Her infidel cousin George, was greatly surprised at this. He watched her closely for some time till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him that it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so. Then he formed a set of good resolutions. He tried to control his tongue and temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And, as he failed time after time, he would turn and study his good cousin's example. He would read the living Bible, and said to himself: "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be, as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.—YOUNG MEN'S CHRISTIAN MAGAZINE.